

WARNING
AND
VISITATION
TO THE
INHABITANTS
OF
GODALMING.



All you that read this, be not rash, but weigh it right with the true weight, and the even Ballance, the Ballance of the Sanctuary, and then you will not judge amiss of it; for it is not in hatred or reproach to any, but in love to all Souls, in plainness and truth. And you Inhabitants of *Godalming*, be warned, and seriously consider of this Visitation; for the Spirit of the Lord yet strives with you as with the old World, but they not taking warning, were drowned: Therefore prize your time, and despise not the Reproof of Instruction, for such are brutish; but reprove or instruct a wise man, and he will love thee; reprove a scorner, and he will hate thee; but the Reproof of Instruction is the way of life to the Wise; and a wise man will hear and increase in Wisdom: Be calm therefore, and learn of the Light which is the Way and the Truth.

T. P.

L O N D O N,

Printed for *Thomas Simmons*, at the Bull and Mouth near
Aldersgate, 1658.

A Warning and Visitation to the Inhabitants of Godalming.



AL ye Inhabitants of *Godalming* which have any desire after the Lord, read this Paper with moderation, and I shall shew you how you are deceived by him you call your Minister, who hath deceived the hearts of the simple by seeing false Visions for you; who hath called the drunkard, and swearer, and lyar, the proud, and covetous, and envious, and them that are in wrath and strife, whoremongers, and idolaters, and such like unclean persons hath he called Christians, and his beloved, and tells you, that you will be deceived if you go from him; but how can you be more deceived then you are already? for there is no unclean thing can enter into the Kingdom of God: Then what will ye do in the dreadful day of the Lord, when all hearts shall be made manifest, and every secret thing brought to light? Then what will your being called Christians avail you, so long as ye are out of Christ? For in him there is no sin; For he that commits sin, is of the Devil; therefore if you commit sin, are you not of the Devil, and do his work? Consider in the fear of God what you are doing, for it is not his calling you, Beloved, will stand you in any stead in the day of the Lord. Therefore examine your selves; Are your works wrought in God? Or do ye believe that there is sin wrought in God? Or is not sin the work of the Devil? Are the works of the Devil destroyed in you, yea or nay? If nay, then Christ is not come to you, to work in you, and for you; for he came and comes for this very purpose, to destroy the works of the Devil; but they are not destroyed in you who continue in doing them; and Christ the Saviour you do not witness: Therefore what good doth your false prophet do you? Is
not

not the Scripture fulfilled on him & you, which saith, *They shall not profit the people at all, because they stood not in his counsel;* and you may see you are not profited at all; therefore why will ye spend your money for that which profits you not? seeing the Lord hath said so by the mouth of his Prophet, *Jer. 23.* Ye may read and search Scripture, and see whether ye follow the Ministers of Christ, or of Antichrist; for Christ saith, *By their fruits they may be known;* Is this the fruit of a Minister of Christ, to cast into prison for trespassing against him, as he saith I have done? And doth not he say, *Forgive us our trespasses as we forgive them that trespass against us?* Doth not he pray to his own condemnation, and ye with him, who do not forgive one another their trespasses, but sue them at Law? So like Priest, like people; so is it at this day, they make people light, vain, and wicked, as the Scripture saith, and the Scripture cannot be broken; and as the wicked priests did, so they do now; search these Scriptures, *Isa. 56. Jer. 5. 31. Hos. 6. 9. Mic. 3. Tit. 2.* So may you see that yours is not unlike the false prophets of old, but in their steps, preaching for hire and filthy lucre, and putting into prison, as they did of old; and therefore I cry against them, as they did in former dayes, such who was in the same practises, having the good words and fair speeches to deceive the hearts of the simple: O that you would consider these things before it be too late! for what will ye do when the body comes to dye? Then will ye wish ye had kept the Law and the Light, which is the School-Master to bring to Christ; for then shall ye know that God hath not left himself without a witness in you, which did testifie against evil, and would have led you out of evil if you had turned your minds to it, and gave up freely to be guided by that in your consciences, which testifieth against all evil before it be acted: So if you love your own souls, turn your minds in to the light which checks and reproveth, and no longer rebel against the Lord which reproveth you, and come out of iniquity, for why will ye dye? your blood will be upon your own heads, and I shall be clear when ye are judged;

ed; for do ye believe that it shall be well with the wicked, that you harden your hearts against the Lord? Nay, the wicked shall be turned into hell, and their prayers he will not regard: Do ye think God will be mocked any longer with your vain oblations? Or do ye think that ye may join with the wicked, and not partake of their sins? Or do the Drunkards or Lyars worship God? If you say, Nay, then come out from the Steeplehouse, and leave the Priest and Drunkards alone together, and be no longer deceived by him you call your Minister, because he hath the good words and fair speeches to betray the simplicity in you; but he hath made himself manifest, for every tree is known by his fruit; therefore if he bring forth evil fruit, he must be an evil Tree: Consider, his fruit is covetousness, lying, and casting into prison, this is manifest wickedness, such as no true Prophet or Apostle did; & no Minister of Christ ever did cast any into prison for their bellies; nor such did not cry peace to the wicked, as yours doth; neither did they tell people that they could not be free from sin here, as Priests now do; for they that the Son made (and makes) free, are free indeed, *John 8. 36.* Then they are lyars that say none can be free from sin here; for if not here in this life, then I say never shall; for there is no cleansing after death, but as the tree falls, so it lies; and as death leaves, so judgement finds. Therefore consider in the fear of God what ye are doing; Or do ye think that I am your enemy because I tell you the truth? Did ye once love me? And now do ye hate me because I bear testimony against your evil deeds in love to your souls? Or the more I love you, the less I am beloved of you? *For greater love hath no man then this, that a man lay down his life for his friend:* So for your sakes I bear all things, if by any means I may gain some; for my bowels yearns over the Seed of God which lyeth in captivity, and longs to see his deliverance from under the bondage of corruption, into the glorious liberty of the sons of God: For this is the mighty day of the Lord, wherein all shall be left without excuse, and your destruction shall be of your selves.

Oh that ye did But know how the Lord doth wait to be gracious, and how often he knocks at the door of your hearts, and ye will not let Christ into your hearts, but lets sin dwel there; ye have no room for Christ, for your hearts are taken up with other guests, and Christ in the manger, trampled upon with every unclean thing which dwells in your hearts, though he check you often vwhen you do evil: Is there none that is tender-hearted amongst you? Are you altogether turned out of the way? And is your own ways best? Is your pleasure better then Christ, and more esteemed by you then eternal life, that ye refuse him that makes an end of sin, that ye will not turn at his reproof? Will ye alwayes kick against that which pricks you in the conscience for sin? Consider what will be the end of sin, for it brings death; then what assurance of life have ye? But if ye find that the witnesse of God in your hearts or consciences give you no assurance of life, then return to it your hearts and minds to believe in it, and obey it, so may you become the sons of God; but if you refuse to obey the light which manifests sin within, then the wrath of God you cannot escape. Therefore be warned, and repent, and come down from your high thoughts, or imagining that God accepts of you, or your performances, for he accepts onely of his Son, and so those that are in his Son, he accepts of them and their performances; for he is worshipped and served in spirit and in truth; but none can worship there, that live in sin, as ye do who are after the Steeple-house worship, which is fleshly and carnal worship; but they that worship God in spirit, have no confidence in the flesh, but from it are redeemed. Therefore I say, trust not in your Steeplehouse-worship, for God abhors it, and all your worship, who are not turned from swearing and lying, and evil-speaking, and such like wickedness, which is common amongst you; therefore fear the Lord God every where, and turn your minds in to feel after him, that ye may find him who is a spirit, the invisible God, onely known in, and by the spirit revealed, and now is the day that he will be found of those that seek him in truth, and

in sincerity; but he hides himself from the wicked and covetous priests and people, for that is not to be named among Saints, it is Idolatry; such is your Steeple-house Worship, and all the wicked that know not God.

Therefore be awakened to righteousness; that is righteous which calls and cries against sin in your hearts, and that will guide you to God if you obey it; but if that ye disobey it, it will be your condemnation: Therefore prize your time, and while you have time, fear God, and the fear of God is to depart from sin; and slight not the day of your visitation, but take warning before it be too late: From him who is witnessed by that of God in your consciences to be a lover of your souls, who is known to you by the Name of

Henry Gill.

Something of a Letter sent to one newly converted.

MY bowels over thee yearns, to meet thee in my Fathers love, to lie down in everlasting peace with the Lambs of God, where none can make them afraid; my soul longs to meet thee there; but truly first thou must bear the indignation of the Lord, because thou hast sinned against him; therefore freely give up to him that which is for the sword, to the sword; that which is for famine, to the famine; and keep nothing back; though the Devil will shew thee the glory of the World, and tell thee, thou may have it if thou wilt deny the light in thy conscience, (or Christ which hath convinced thee) and fall down and worship him; or if he tell thee, thou shalt never be able to overcome the World, and that the World will hate thee, and thy friends, and it may be some of thy House, and thou findest little strength within, but trouble on every side, fears within and without, and thou seest sin exceeding sinful, and when thou wouldest do good, evil is present with thee; though it be so, faint not at it, look not at that, but look at that which manifests it to thee, and wait patiently

ently upon the Lord, and keep thy mind in to the light, and love that which shews thee thy condition and wretched estate; and join with that, and be of good chear, saith Christ, I have overcome the World; take his yoke, and strength thou wilt feel against sin, and power over it, as thou art faithful to that which is made manifest to thee, till every thought be brought in subjection to Christ, and thou be found naked, not having thy own righteousness, but that which is wrought by Christ; so stand still, and become a fool, that the Wisdom of Christ thou maist receive; and keep thy mind from wavering and being tossed to and fro, but keep in to the light, where the Doctrine of Christ is learned, so thou wilt not be tossed by the windy Doctrines of men of corrupt minds, which have the cunning sleights to deceive the simple; such lye in wait, and have the true Prophets words, but out of their life; and such would keep people alway under the condemning power of the Law; but the power of the Gospel which saves from sin, they come not to believe in, and so are not saved by it, but still they sin, and are condemned by that of God in them, which is the Law, which is Light; and here are all Steeple-house-people, and priests, and all professors, muddled in the dark, and cannot get out because they own not the light to lead through condemnation, to peace; but I say to thee, Be of good chear, though wrath be heavy on thee, and the way hard and narrow, the transgressor must feel Judgement; for through Judgement is redemption witnessed: So consult not with flesh and blood, but keep in thy mind, and the day wil dawn, and the day-star will arise, and peace and refreshment to the Seed wil be known to refresh, & power thou wilt receive to rule in thy heart; but take heed of being disobedient to the light which reproves, for then barrenness and unfruitfulness, and the anger of God, and his rebukes in flames of fire; but join with the pure that moves against sin, and the birth immortal thou wilt know in thee brought forth. O how am I pained till this be accomplished! least thou shouldst faint in the Wilderness where (other Professors and Steeple-house-

house-people are) there is no Water to refresh the plant of my Fathers renown, but their Waters fails, and the Rock they know not: But seeing the Lord is bringing forth his Seed, take heed of *Pharaoh's* nature that must be plagued and drowned, that the Seed may serve the Lord; so take heed that thou murmure not in the Wilderness, but wait on the Lord patiently; so my love in tender bowels is to thee, hoping the Lord will remember his own which have lain in captivity; thou must pass through the Sword to the Tree of life; take heed of feeding on the Tree of knowledge, for there are the Professors and Priests of the World feeding, and imagining to build Babel, but they are now scattered and confounded, for the Lord is come down; but seek not thou (with them) for an easier way then through the Judgement, by that which judges all evil; and looke not at the greatness of thy sin, but prise that which saves thee from any one, and power thou wilt feel increase, as thou art obedient. So the Lord God of Power preserve thee to the end, and in the end,

Henry Gell.

The End.
